

torical development of the business elite, the book demonstrates the ways in which its ideas, one may even say its culture, must be challenged if the subordinate classes are to achieve true popular rule and, perhaps even a new type of society. *Eine Klasse für sich* is of great value and should be widely studied. An English translation would be useful to facilitate wider discussion and debate.

If there are faults with this study, they spring from this book's strengths. That is, in producing a concise and stimulating study that is appealing to the intellect, Fischer has left readers wishing for more. It can only be hoped that this is but the first chapter in the author's valuable examination of Chilean society.

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**May Chazan, Lisa Helps, Anna Stanley, & Sonali Thakkar, eds., *Home and Native Land: Unsettling Multiculturalism in Canada* (Toronto: Between the Lines Press, 2011).**

*Home and Native Land: Unsettling Multiculturalism in Canada* is an ambitious collection. Emerging from a 2007 conference titled *From Multicultural Rhetoric to Anti-Racist Action*, this work brings together junior and senior scholars from a range of academic disciplines, as well as artists, social organisers, and activists. Inside we find manifestos, reflective pieces on performance, art, and organizing, as well as more conventional academic essays. The diversity of contributions nicely illustrates the laudable intention to speak from multiple perspectives and to a broad audience.

Divided into four overlapping sections, the collection's overarching objective, as suggested in the title, is to 'unsettle' Canadian multiculturalism. For the editors, 'unsettling' means disrupting multiculturalism's status as *settled* (accepted, commonsense), as well as its *settling* functions (as a discourse that settles meaning and space, securing the state's claims to territory, resources, and adjudicative power). Together, the chapters demonstrate that while multiculturalism has never been a stable entity, its meanings have nonetheless become "sedimented" over time (3). They show how it has been debated and contested since its inception, and how it continues to be made and remade in ever new and changing contexts.

The collection is self-consciously positioned to intervene in, and simultaneously historicize, the recent resurgence of public debates over the supposed success or failure of multiculturalism that have been playing out in numerous national settings since 2001. Indeed, one of the most interesting features of this volume is the awareness, more apparent in some chapters than others, of the risks involved in further developing a strong leftist critique of multiculturalism (as policy and discourse) at a moment in which it seems at once deeply entrenched and unnervingly vulnerable. In this regard, the editors' metaphor of unsettling sediment is an accurate characterization of what the volume does and does not do. Its authors are working from deep inside the problems of Canadian multiculturalism, doggedly critical but largely unable – or, in other cases, not yet willing – to extricate themselves from its logics or abandon its potential.

Part one, *Unsettling Multiculturalism*, is the bulkiest, most directly philosophical, and perhaps least accessible to a non-academic reader. Part two, *Labour*, seeks to “contextualize and unsettle multiculturalism within the realities of global labour migration” (8). In Part three, *Lands*, multiculturalism “is a story of the nation that settles not only identity and meaning, but also land and space” (9). The focus on indigeneity in this section highlights how multiculturalism's projects and tropes “breathe life into the colonial relations upon which Canadian identity and nation are settled” (9). In *Bodies*, the final and in many ways most grounded and engaging part of the collection, the authors demonstrate how “bodies are central to the ways that multiculturalism is both enacted and experienced” (10).

Throughout, we become re-acquainted with the vocabulary most commonly associated with multiculturalism: the politics of recognition and reconciliation (Coulthard, Galabuzi, Egan, Cameron), liberal inclusions and exclusions (Walcott, Clarke), and negotiations of identity in a multicultural paradigm (Bertram, Bakht, Walton-Roberts). As one might expect from the proceedings of a conference on anti-racism, the collection tackles head-on the ways in which multiculturalism often “silences discussions of race and racism” (7) by re-centering race in analyses of multiculturalism and explicitly naming race where it is most active. In short, the collection offers its readers a diversity of vantage points from which to consider the state of Canadian multiculturalism.

In many ways, *Home and Native Land* is well positioned to offer a bit of something for everyone, and the editors should be commended for producing a work that is so ambitious in both form and content. Taken as a whole, however, the advanced reader may be better equipped to make use of the more academic pieces, which assume significant background knowledge of the philosophical bases and existing criticism of Canadian multiculturalism. Here and elsewhere,

there is need for a stronger editorial hand. What is an excellent analysis of the state of multiculturalism in the introduction appears in short form in most of the subsequent chapters in a way that seems unnecessarily repetitive. Finally, while the diversity and inclusivity prioritized in this volume is important, the chapters do not hang together as well as one would like. Such issues notwithstanding, the ideas presented in this collection should be taken up and engaged by *Left History* readers who are invested in leftist political critique in Canada.

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**Adrienne Shadd, *The Journey from Tollgate to Parkway: African Canadians in Hamilton* (Toronto: Dundurn, 2010).**

*The Journey from Tollgate to Parkway: African Canadians in Hamilton* by Adrienne Shadd explores a city quite familiar to historians of Ontario. This book, however, is an attempt to move the experiences of African Canadians from the footnotes to the centre of historical scholarship (20). The title reflects the symbolic journey of the city's Black community from when Julia Berry was the well-known operator of the tollbooth around the mountain in the 1880s, to the naming of the Lincoln Alexander Parkway in 1997 in honour of the country's first Black MP. From the first known Blacks in the province to present-day activists, the reader is introduced to hundreds of Hamilton's African Canadian women and men in a intriguing study of labour, community, and social change.

The first five of eight chapters cover the period prior to the twentieth century. Shadd's meticulous research of this early period is this study's most compelling feature. The discussion begins in the Eighteenth-century with a thorough examination of slavery in Upper Canada. The complexities of emancipation are revealed through a balanced analysis of the lives of both enslaved people and the colonial elite, particularly slave owners. A combination of published advertisements, reports of rebellion, official government records, and slave narratives are used to uncover the gradual move towards the Emancipation Act of 1833.

The period from 1833 to the turn of the century is discussed through highlighting the diverse experiences and circumstances of Blacks in Hamilton. Shadd effectively challenges the dominant narrative that the Black population in the nineteenth century was made up almost entirely of fugitive slaves who escaped through the Underground Railroad. She features prominently the stories of Blacks who had lived in freedom in the United States before arriving in